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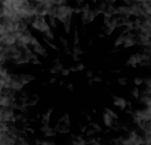
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THE
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REASONS

FROM

PROPHECY, &c.

T is truly astonishing, that the study of Prophecy, is not only neglected, but treated with contempt; when in the first Chapter of St. John's Revelation, a blessing is pronounced on him that readeth, and those who hear the words of that Prophecy. For my own part, I am anxious to partake of this benediction, and shall therefore disregard the comments of men.

It is not my intention to discuss such prophecies as have been fulfilled; unless they materially relate to my present object. But I shall closely investigate whether we are, or are not to expect, the Personal Appearance of Christ; and likewise at what period his Coming is to happen, and the Millenium to commence.

It will be in this place necessary, briefly to consider the second and seventh chapters of Daniel. In the first

of these, is Nebuchadnezzar's dream of the image, figuring four great empires. In the second are four beasts, which more fully explain the same thing : and in both a fifth empire is promised ; which is to belong to the saints, and to one like unto the Son of Man ; who is to have dominion, over all people, nations, and languages, and whose kingdom is not to be destroyed. The four first great kingdoms are universally allowed to be, the Babylonish, Medo-Perfian, Grecian, and Roman Empires. And the fifth is certainly yet to come.

BUT this fifth monarchy is generally taken in a figurative sense. To this I answer, that in that way scripture could not be fulfilled. The Prophets every where speak of the restoration of the descendants of Jacob ; and the glorious reign of the Messiah upon earth. And without doubt, the scattered Jews are to be gathered together ; and to become the seat of empire. It is true, they denied and crucified Christ at his first coming ; but in doing so, the sacred writings were confirmed. Two comings are pointed out by innumerable passages ; for the reign of the Messiah upon earth, is the great subject on which the inspired writers rejoice. And as the first was a state of sufferings and humility ; the latter must be of power and glory ; which will fulfil all the predictions, as to the Jewish nation.

BEFORE the first coming of Jesus, the manner of his birth, and death ; his riding into Jerusalem upon an ass ; the nature of his vesture, and various other things, were foretold ; which were not figuratively, but literally fulfilled. In the nineteenth chapter of St. John's Revelation, some very minute particulars, as to his second

appearance, are likewise declared in the following words:

“ And I saw heaven opened, and behold a white horse ;
 “ and he that sat upon him was called faithful and true,
 “ and in righteousness he doth judge and make war
 “ His eyes were as a flame of fire, and on his head were
 “ many crowns ; and he had a name written, which no
 “ man knew but he himself : and he was clothed in a
 “ vesture dipt in blood : and his name is called, The
 “ Word of God. And the armies which were in heaven
 “ followed him upon white horses, clothed in fine
 “ linen, white and clean. And out of his mouth goeth
 “ a sharp sword, that with it he should smite the na-
 “ tions : and he shall rule them with a rod of iron :
 “ and he treadeth the wine-press of the fierceness and
 “ wrath of Almighty God. And he hath on his ves-
 “ ture and on his thigh a name written, **KING OF**
 “ **KINGS, AND LORD OF LORDS.** And I
 “ saw an angel standing in the sun ; and he cried with
 “ a loud voice, saying to all the fowls that fly in
 “ the midst of heaven, Come, and gather yourselves to-
 “ gether unto the supper of the great God ; that ye may
 “ eat the flesh of kings, and the flesh of captains, and
 “ the flesh of mighty men, and the flesh of horses, and
 “ of them that sit on them, and the flesh of all men,
 “ both free and bond, both small and great. And I
 “ saw the beast, and the kings of the earth, and their
 “ armies gathered together to make war against him
 “ that sat on the horse, and against his army. And the
 “ beast was taken, and with him the false prophet that
 “ wrought miracles before him, with which he had de-
 “ ceived them that had received the mark of the beast,
 “ and them that worshipped his image. These both

“ were cast alive into a lake of fire burning with brim-
 “ stone. And the remnant were slain with the sword of
 “ him that sat upon the horse, which sword proceeded out
 “ of his mouth: and all the fowls were filled with their
 “ flesh.”

Now how could it with truth be said, “ That no
 “ man shall know his name but himself,” unless he
 comes again as a Man?—Why should it be “ written
 “ on his vesture and on his thigh, KING OF KINGS
 “ AND LORD OF LORDS?” The colour of his
 garment is to be that of blood. He is now to ride upon a
 white horse, whereas he formerly rode on an ass. The
 beast and the kings of the earth, are to make war on
 him, and to lead their armies against him and his army.
 In short, the whole description denotes, a second per-
 sonal appearance in power and glory; when he will be
 actually the King of the kings of the earth; and will es-
 tablish justice and the true religion throughout the world.

But the twentieth chapter of the Revelations, makes
 this matter, if possible, still clearer. “ And I saw an
 “ angel come down from heaven, having the key of the
 “ bottomless pit, and a great chain in his hand. And
 “ he laid hold on the dragon, that old serpent, which
 “ is the devil and satan, and bound him a thousand
 “ years. And cast him into the bottomless pit, and shut
 “ him up, and set a seal upon him, that he should de-
 “ ceive the nations no more, till the thousand years
 “ should be fulfilled: and after that he must be loosed
 “ a little season. And I saw thrones, and they sat upon
 “ them, and judgment was given unto them: and I saw
 “ the souls of them that were beheaded for the witness
 “ of

“ of Jesus, and for the word of God ; and which had not
 “ worshipped the beast, neither his image, neither had
 “ received his mark upon their foreheads, or in their
 “ hands ; and they lived and reigned with Christ a
 “ thousand years. But the rest of the dead lived not
 “ again until the thousand years were finished. This
 “ is the first resurrection. Blessed and holy is he that
 “ hath part in the first resurrection : on such the second
 “ death hath no power, but they shall be priests of God
 “ and of Christ, and shall reign with him a thousand
 “ years. And when the thousand years are expired,
 “ Satan shall be loosed out of his prison, and shall go
 “ out to deceive the nations which are in the four
 “ quarters of the earth, Gog and Magog, to gather them
 “ together to battle : the number of whom is as the
 “ sand of the sea. And they went up on the breadth
 “ of the earth, and compassed the camp of the saints
 “ and the beloved city : and fire came down from God
 “ out of heaven, and devoured them. And the devil
 “ that deceived them, was cast into the lake of fire and
 “ brimstone, where the beast and the false prophet are,
 “ and shall be tormented day and night, for ever and
 “ ever. And I saw a great white throne, and him that
 “ sat on it, from whose face the earth and the heavens
 “ fled away, and there was found no place for them.
 “ And I saw the dead, small and great, stand before
 “ God ; and the books were opened : and another book
 “ was opened, which is the book of life : and the dead
 “ were judged out of those things which were written
 “ in the books according to their works. And the sea
 “ gave up the dead which were in it ; and death and
 “ hel

" hell delivered up the dead which were in them; and
 " they were judged every man according to their works.
 " And death and hell were cast into the lake of fire :
 " This is the second death. And whosoever was not
 " found written in the book of life, was cast into the
 " lake of fire."

Now can any thing be clearer, than that Christ and
 his elect shall reign and live on this earth, for one thou-
 sand years? This was the belief of the early Christians,
 and they wisely hastened to shed their blood, as martyrs,
 being certain of rising again, and partaking of Mille-
 nium. The idea of those who have never examined this
 part of scripture, is that Christ's second coming is the
 end of the world, and the final judgment of all men.
 But surely, language cannot in plainer terms, assert the
 reverse. A first resurrection and one thousand years after
 it, are clearly expressed, before this present globe passes
 away; and then the last judgment is to take place. Nor
 can the ingenuity of man, give this Prophecy any other
 explanation.

I shall now proceed to an enquiry as to the times of
 this glorious event, when the Millenium is to follow,
 and in doing so, it will be necessary to consider minutely
 the fourth kingdom, mentioned in Daniel, and the sub-
 sequent events. In the second chapter of that prophet,
 beginning with the fortieth verse, is as follows, " And
 " the fourth kingdom shall be strong as iron : forasmuch
 " as iron breaketh in pieces, and subdueth all things :
 " and as iron that breaketh all these, shall it break in
 " pieces and bruise. And whereas thou sawest the feet
 " and

“ and toes, part of potters-clay, and part of iron : the
 “ kingdom shall be divided, but there shall be in it of
 “ the strength of the iron, forasmuch as thou sawest the
 “ iron mixed with miry clay. And as the toes of the
 “ feet were part of iron, and part of clay ; so the
 “ kingdom shall be partly strong, and partly broken.
 “ And whereas thou sawest iron mixed with miry clay,
 “ they shall mingle themselves with the seed of men :
 “ but they shall not cleave one to another, even as iron
 “ is not mixed with clay. And in the days of these
 “ kings shall the God of Heaven set up a kingdom,
 “ which shall never be destroyed : and the kingdom
 “ shall not be left to other people, but it shall break in
 “ pieces and consume all these kingdoms, and it shall
 “ stand for ever. Forasmuch as thou sawest that the
 “ stone was cut out of the mountain without hands,
 “ and that it brake in pieces the iron, the brass, the
 “ clay, the silver, and the gold ; the great God hath
 “ made known to the king what shall come to pass
 “ hereafter : and the dream is certain, and the inter-
 “ pretation thereof sure.”

In the seventh chapter of Daniel from the seventh
 verse, this matter is still more fully treated of. “ After
 “ this, I saw in the night visions, and behold, a fourth
 “ beast, dreadful and terrible, and strong exceedingly ;
 “ and it had great iron teeth : it devoured and break in
 “ pieces, and stamped the residue with the feet of it,
 “ and it was diverse from all the beasts that were before
 “ it, and it had ten horns. I considered the horns, and
 “ behold, there came up among them another little horn
 “ before whom there were three of the first horns pluckt
 up

“ up by the roots : and behold, in this horn were eyes
 “ like the eyes of man, and a mouth speaking great
 “ things. I beheld till the thrones were cast down, and
 “ the ancient of days did sit, whose garment was white
 “ as snow, and the hair of his head like the pure wool ;
 “ his throne was like the fiery flame, and his wheels
 “ as burning fire. A fiery stream issued and came forth
 “ from before him : thousand thousands ministered unto
 “ him, and ten thousand times ten thousand stood before
 “ him : the judgment was set, and the books were
 “ opened. I beheld then because of the voice of the
 “ great words which the horn spake : I beheld even till
 “ the beast was slain, and his body destroyed, and given
 “ to the burning flame. As concerning the rest of
 “ the beasts, they had their dominion taken away ; yet
 “ their lives were prolonged for a season and time.
 “ I saw in the night visions, and behold one like the
 “ Son of Man, came with the clouds of Heaven, and
 “ came to the ancient of days, and they brought him
 “ near before him. And there was given him dominion
 “ and glory, and a kingdom, that all people, nations,
 “ and languages, should serve him : his dominion is an
 “ everlasting dominion, which shall not pass away,
 “ and his kingdom that which shall not be destroyed.
 “ I Daniel was grieved in my spirit, in the midst of my
 “ body, and the visions of my head troubled me. I
 “ came near unto one of them that stood by, and asked
 “ him the truth of all this : so he told me, and made
 “ me know the interpretation of the thing. These
 “ great beasts, which are four, are *four Kings*, which
 “ shall arise out of the earth. But the saints of the
 “ most High shall take the Kingdom, and possess the
 kingdom

“ kingdom for ever, even for ever and ever. Then I
 “ would know the truth of the fourth beast, which was
 “ diverse from all the others, exceeding dreadful, whose
 “ teeth were of iron, and his nails of brass, which de-
 “ voured, brake in pieces; and stamped the residue with
 “ his feet. And of the ten horns that were on his
 “ head, and of the other which came up, and before
 “ whom three fell, even of that horn that had eyes,
 “ and a mouth that spake very great things, whose look
 “ was more stout than his fellows. I beheld, and the
 “ same horn made war with the saints, and prevailed
 “ against them : Until the ancient of days came, and
 “ judgment was given to the saints of the most High ;
 “ and the time came that the saints possessed the king-
 “ dom. Thus he said, The fourth Beast shall be the
 “ fourth kingdom upon earth, which shall be diverse
 “ from all kingdoms, and shall devour the whole earth,
 “ and shall tread it down, and break it in pieces. And
 “ the ten horns out of his kingdom are ten kings that
 “ shall arise ; and another shall arise after them, and he
 “ shall be divers from the first, and he shall subdue
 “ three kings. And he shall speak great words against
 “ the most High, and shall wear out the saints of the
 “ most High, and think to change times and laws :
 “ and they shall be given into his hand, until a time
 “ and times, and the dividing of time. But the judg-
 “ ment shall sit, and they shall take away his dominion,
 “ to consume, and to destroy it unto the end. And the
 “ kingdom and dominion, and the greatness of the king-
 “ dom under the whole heaven, shall be given to the
 “ people of the saints of the most High, whose king-

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 “ ment shall sit, and they shall take away his dominion,
 “ to consume, and to destroy it unto the end. And the
 “ kingdom and dominion, and the greatness of the king-
 “ dom under the whole heaven, shall be given to the
 “ people of the saints of the most High, whose king-

“ dom is an everlasting kingdom, and all dominions
 “ shall serve and obey him.”

All commentators are agreed, that the legs of iron and the fourth Beast denote the Roman Empire. But Sir Isaac Newton well observes, that it only means Italy, and those countries of Europe which never composed any part of the first three Beasts; for in this very Prophecy it is said, “ That the lives of the rest of the
 “ Beasts were prolonged, though their dominion was
 “ taken away.” Now, when the Roman Empire was divided into Eastern and Western, the latter Empire contained only what constituted the fourth Beast, and the former was made up of the other three.

The fourth Beast, or Western Roman Empire, was to break into ten kingdoms, as denoted by the toes of the Image, and the ten horns of the Beast; and then another kingdom, or little Horn, was to arise, which was to be of a very different nature, and is indeed one of the most marked subjects of Prophecy. In order, therefore, to know where we are to look for this little or eleventh horn, we must first see at what period the Western Empire was divided into ten kingdoms.

For this I shall quote a passage from Sir Isaac Newton's Treatise on Prophecy; a book which I most seriously recommend to all who study these important subjects. His sixth chapter begins thus,

“ Now, by the wars above described the Western
 “ Empire of the Romans, about the time that Rome
 was

“ was besieged and taken by the Goths, became broken
“ into the following ten kingdoms.

“ 1. The kingdom of the Vandals and Alans, in
“ Spain and Africa.

“ 2. The kingdom of the Suevians, in Spain.

“ 3. The kingdom of the Visigoths.

“ 4. The kingdom of the Alans, in Gallia.

“ 5. The kingdom of the Burgundians.

“ 6. The kingdom of the Franks.

“ 7. The kingdom of the Britains.

“ 8. The kingdom of the Hunns.

“ 9. The kingdom of the Lombards.

“ 10. The kingdom of Ravenna.”

From the same author I find that this division of the Western Empire was compleated about the year 408; and as the little horn was to arise after them, and to grow up amongst them, we know to a certainty, that we are not to look for it, prior to that æra. This eleventh horn was to have eyes like the eyes of a man, and a mouth speaking great things; and his look was more stout than his fellows, and he was to subdue three kings, and to speak great words against the Most High, and to have power for a time, times, and half a time. Sir Isaac thus explains these passages: “ Kings are put
“ for kingdoms, as above; and therefore the little horn
“ is a little kingdom. It was a horn of the fourth
“ Beast, and rooted up three of his first horns; and
“ therefore we are to look for it among the nations of
“ the Latin Empire, after the rise of the ten horns.
“ But it was a kingdom of a different kind from the

“ other ten kingdoms ; having a life or soul peculiar
 “ to itself, with eyes and a mouth. By its eyes it was
 “ a seer ; and by its mouth speaking great things, and
 “ changing times and laws, it was a prophet as well as
 “ a king. And such a seer, a prophet, and a king, is the
 “ church of Rome.”

For the fuller examination of the rise of the Papal power, I must now turn to the Revelation of St. John. In his thirteenth chapter and 1st verse are these words,
 “ And I saw a wild Beast arise up out of the sea, having
 “ seven heads and ten horns, and upon his horns ten
 “ crowns, and upon his heads the names of Blasphemy.”
 In the fifth verse, “ And there was given unto him a
 “ mouth, speaking great things, and blasphemies ; and
 “ power was given unto him forty and two months.”
 In the seventh verse, “ And it was given unto him
 “ to make war with the saints, and to overcome them.”
 Now, this is only a fuller description of the little horn of Daniel ; and we find from it, that time, times, and half a time, are forty and two months. In the seventeenth chapter of Revelation, the Papal power is more fully described under the name of Babylon and the Great Whore ; and the seven heads are thus explained, verse the ninth : “ Here is the mind which has wisdom. The
 “ seven heads are seven mountains, on which the Wo-
 “ man sits :” and the eighteenth verse says, “ And the
 “ Woman which thou sawest, is that great city which
 “ reigns over the kings of the earth.” Which answers to Rome, and to no other place whatsoever.

But

But as these passages of scripture describe the Papal power; so doth the twelfth chapter point out the progress of the true church, under the name of a Woman cloathed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. Now, we are told, this Woman is to go into the wilderness, where she was to be nourished for a time, times, and half a time. This is just the period that the little horn, or false church is to have power. As therefore the Woman is to go into distress, when the Papal power arises, If we can find out a date, before which it is foretold that the Woman goes into the wilderness, a new light will be thrown on the rise of the Beast,

The fourteenth verse of the twelfth chapter of Revelation says, "And to the Woman were given two wings of a great Eagle, that she might fly into the wilderness, into her place; where she is nourished for a time, and times, and half a time, from the face of the serpent." Now the Eagle was the well known standard of the Roman power, and might well denote the Roman Empire: and its being divided into Eastern and Western, is finely figured under the description of two wings. Therefore the Woman was to go into the wilderness, and the Beast to arise whilst the Western Empire existed; for after it expired the Eagle had but one wing. The destruction of the Western Empire was in the year 476; and consequently the rise of the Beast must have been before that æra. And we have already ascertained, that it was subsequent to the year 408.

But

By the conquests made by different Barbarians prior to the year 408, we find the kingdom of Ravenna, the sole territory that acknowledged the western emperor. Rome was a part of it, but the emperor made Ravenna the seat of government, as a place of greater security. In the years 451, 452, and 453. Athila still farther weakened this declining power ; but in the year 455. it received its fatal blow, from the hands of Genseric, king of the Vandals. In this year he took the city of Rome, and sacked it for fourteen days together, not even sparing its most sacred places. The Bishop of Rome was however far from suffering in his power, by this calamity ; but on the contrary, it laid the foundation of his greatness. Ignorance and barbarism was every where established throughout, what had been the western empire. But most of these conquerors became idolatrous christians ; and their being at once illiterate and superstitious, made them ready to receive the most absurd and extravagant doctrines. This subversion of the western empire, was absolutely necessary to the rise of the little horn ; for amongst the enlightened and polished Romans, it could never have flourished. The taking of Rome in the year 455. with the ravages committed, was one of the most dreadful events that had ever happened to that capital. By it also the solid foundation of the false church was established, and from that time we shall see it in the dark ages that followed gradually, rising to its summit. It is in this year therefore, that I place the abomination that maketh desolate, and from it I shall give you a concise history of the papal power,

LEO,

LEO, the first, and surnamed the great, was raised to the See of Rome, in the year 440. One of his predecessors named Damasus, had obtained an edict from the emperors Gratian and Valentinian, in the year 378, or 379, by which the power of the bishop of Rome, was greatly enlarged. But the authority claimed by the bishops of Rome, under this edict, was scarcely anywhere admitted, and Leo, in the year 445. therefore thought proper to obtain a new one, to the same effect, from Valentinian the third. In the year 451. a council was held at Chalcedon, of the christian bishops of both eastern and western empires; and Leo instead of going in person, sent his legates. They were permitted to preside, and in the condemnation of Dioscorus a bishop, are these remarkable words. "Leo, the most holy
 " arch-bishop of great and old Rome, by us (his
 " delegates) and this sacred assembly, together with
 " the most blessed Apostle, St. Peter, who is the rock,
 " the ground of the catholic church, and the founda-
 " tion of the true faith bereaveth him of all dignity." No general council had before paid such honors to the bishop of Rome, or so far admitted his supremacy. But Leo, and his legates were extremely angry, and absolutely protested against another decree of this assembly, which asserted that the see of Constantinople, was next in place, and equal in dignity to that of Rome. The papal power was therefore not yet absolutely risen, though on the eve of it; and this is a farther confirmation of the taking of Rome, in the year 455. being the event, from which "the time, times, and half
 " a time," are to take their commencement. Leo him-
 self,

self, is a character well suited to this æra. He was one of the ablest, and most ambitious of the bishops of Rome. He openly claimed and asserted superior power in his see; and the very appellation of great, by which he is handed down to posterity, is an additional proof that the beast arose in his pontificate. But when the number of years denoted by the expression of "time, times, and half a time," is explained: and when the events of that year in which this period expires are examined, we shall be still better able, to ascertain the truth of my conjecture.

I shall not attempt a minute detail of the progress of the little horn, but confine myself to its most leading features. In the year 503, Theodorick king of the Goths, who resided at Ravenna, and to whom Rome was subordinate, went to Rome, and presided in an ecclesiastical council, where it was for the first time laid down, that the Pope was accountable to God only; and this, was in fact, an assertion of his infallibility. But though supreme as to the church, it was not till the year 755, that the Pope became a temporal prince, Pope Stephen the third, a little before that time, had so much influence, as to oblige Pepin king of France, to cross the Alps, and engage his enemies, the Lombards; From whom, Pepin took the exarchate of Ravenna, and the city of Pentapolis, with its territory, both which he gave to Stephen and his successors; laying the keys of those cities, on the high altar, which is raised over the tomb of St. Peter. And this was the first kingdom which fell to the little horn.

In the years 773, and 774, Charlemagne, the son and successor of Pepin, led a body of forces to support Pope Adrian, who was attacked by the Lombards: Charlemagne was successful, and overturned their kingdom; which after the example of his Father, he likewise bestowed to the Papal power, and it was the second kingdom that fell to the holy see. In return Charlemagne was made Patricius, by the Roman People, and no new Pope was to be legally elected, untill his nomination was confirmed by Charlemagne.

In the year 796, Leo the third was raised to the Papal chair. But though the Popes were now possessed of Ravenna, and the kingdom of the Lombards, yet Rome the place of their residence, was governed by the Senate and People. Leo therefore solicited Charlemagne to subject Rome, and to bestow it on the Popes, tho' in subordination to himself. This application highly irritated the Romans, and accusing Leo of various offences, they forced him to fly. Charlemagne thereupon sent him back in the year 799, with a powerful retinue; and in the following year Charlemagne entered Rome himself, and presided in a council of Italian and French Bishops. Which Council declared that Leo's adversaries could not be heard, because the Pope being the supreme judge of all men, was above being judged by any other than himself. The Pope then made a solemn declaration of his innocence, and was thereby acquitted. On which three hundred Romans, who had been his chief enemies were in one day beheaded, and some of the Clergy who had accused him were banished; and Leo was of course most fully reinstated.

Charlemagne for all this deserved a recompense from Leo ; and the Western Empire, which had been annihilated in 476, was for this purpose at least nominally revived. The Senate and People of Rome thereupon created Charlemagne their Emperor ; and on Christmas-day in the year 800, he was crowned and anointed by Leo, who on that occasion worshipped Charlemagne, after the same manner, as the former Roman Emperors were adored. The Coins of Rome afterwards bore the Emperor's image. Charlemagne was also created Consul, and his son Pepin was crowned King of Italy. But with all these high-sounding titles bestowed on Charlemagne and his son, the Pope alone was to be the solid gainer. Rome and its territory was presented to Leo, and his successors ; and this made the third kingdom which yielded to the little Horn. For Rome after the fall of the kingdom of Ravenna, became an independent state, and remained so till it was thus subjected by Leo and Charlemagne. Charlemagne still further aggrandized the Pope, by obliging all the different nations which he conquered to become Christians, and as a mark of it to pay Peter-pence to the Head of the Church, and tythes to his Clergy. Thus this powerful conqueror, who began the new Western Empire, which continues to this day, under the general name of the Empire of Germany, was the great aggrandizer of the little Horn. And for a time, the Popes acknowledged the supreme power of the succeeding Emperors.

To Leo the Third is imputed the origin of kissing the Pope's toe ; and in his days Saints began to be canonized, and Pardons and Indulgences to be granted.

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Ludovicus Pius, the son and successor of Charlemagne confirmed all the donations of his Father and Grandfather to the Holy see. In this confirmation he first names Rome, with its Dutchy, extending into Tuscany and Campania. Then the Exarchate of Ravenna with Pentapolis. And lastly the territories taken from the Lombards. These were to be held of the Emperor for the use of the Church, entirely without the Emperor's meddling therewith, or with the jurisdiction or power of the Pope therein, unless called thereto in certain cases. From this time forth the Popes coined money; the Emperor's effigy being on one side, and their own on the reverse. From these three territories, they had the right to a triple crown, which they afterwards put on. And thus without intending it, they bear a constant memorial, that the Papal power is the little Horn of Daniel, and the wild beast of St John, before whom three kingdoms should fall.

This astonishing power, which was founded on ignorance and superstition, was still encreasing; till at length under the minority of the Emperor Henry the Fourth it obtained its summit. In the Year 1061, Pope Alexander the Second was elected, and for the first time, since Charlemagne, the Emperor's confirmation was laid aside. The Guardians of the young Henry thereupon called the council of Basil, and few but the Emperor's friends attending, Alexander was deposed and another elected. But Alexander despised their mandates, and continued in his office. Hildebrand, who was Alexander's adviser, on his death was raised to the Popedom, under the title of Gregory the seventh.

He instantly asserted the supremacy of the Pope over all Christian Princes. He declared that no layman, had a right to present to benefices, and that he would excommunicate whoever dared to do so. So far was he from asking the young Emperor to confirm his power, that he openly accused Henry of disobedience, by presenting to vacant benefices, and summoned him to come before him, to answer for his conduct. And on Henry's refusal, Gregory excommunicated and deposed him, at the same time absolving all his subjects from their allegiance.

Henry at first despised these proceedings. But to such a degree had the Papal power arisen, over the consciences of ignorant and superstitious men, that the crown of the Emperor tottered on his head. He was forced to submit; and set out for Italy to implore the forgiveness of the Holy Father. And Gregory, to show the extensiveness of his power, though it was in the depth of winter, kept the Emperor for three days and three nights, bare-footed and bare-headed, before the gates of his Palace; after which he was admitted, and received the Pope's pardon. From this period, for several centuries, the will of the Pope, became almost the Law of Europe; and there was not a state within the bounds of the Western Empire, that did not more or less experience the most extravagant exertions of his power.

Towards the close of the Twelfth Century, a little light pervaded this dreadful darkness. A people called the Albigenes, who inhabited parts of Piedmont and Lan-

Languedock, declared against the Papal power, and asserted that Scripture alone was the true rule of conduct. On this inquisitors were sent, to try all who asserted such doctrines, and the neighbouring Princes assisting the Pope, thousands of these faithful witnesses of Truth, were burned to ashes, or perished by the sword. Thus began the Inquisition; and regular Inquisitors were established in different cities, as the support of the Papacy from time to time required them.

In the year 1138, a very material change took place in the election of Popes. Before this, the Pope was chosen by the People of Rome. But this right was now transferred to the Cardinals, a body of clergy next in dignity to the head of the Church. In 1216, it was also established that two thirds of the Cardinals must agree, before any election was valid; and at this time the Cardinals were no more than sixteen in number.

In the year 1378, on the vacancy of the Papal chair, a terrible schism took place amongst the Cardinals, and to the great disgrace of their body, each party nominated a Pope. The different nations of Christendom also divided, and some acknowledged the Pope who resided at Rome, whilst others believed in the infallibility of him who fixed his residence at Avignon. The death of one of these Popes by no means settled this Schism: for the Cardinals of that faction elected another, and the opposite Cardinals, when an opportunity offered followed the example. Two infallible Popes were thus continued till the year 1409, when a general Council was called at Pisa. These delegates of Christendom
deposed

deposed both the then Popes, and elected a third. But this, so far from healing the dreadful wound which had been given to the infallibility of the Papacy, only increased it. All three asserted, and exercised their power, and each of them found themselves at the head of numerous partizans.

To find a remedy for such disorders, the Council of Constance was called in the year 1414, and being one of the greatest that had ever assembled, its decision was carried into execution. The three Popes were deposed, and a new one elected; and after a little time his authority was universally acknowledged. But a severe blow was now given to the Papal infallibility; for it was at this meeting declared, that the decision of a general council was superiour to that of the Pope. This was a very different language, from that used by the Council at which Charlemagne in the year 800 presided; where it was laid down,—That the Pope being the supreme judge of all men, was above being judged by any other than himself.

Some time before the Council of Constance, JOHN WICKLIFF, of Oxford in England, boldly attacked the Papal power; and though his doctrine was condemned in his own country, yet it spread into the continent. JOHN HUSS of Prague, was one of Wickliff's most strenuous followers; and JEROME the disciple of Huss, was equally bold in the same opinion. These two were summoned to answer for their Heresy before this Council, and the then Emperor Charles the Fourth having promised them safety, both attended. Huss most
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undauntedly asserted Reason and Scripture, against the abominable tenets of the Beast; and being condemned to be burnt, he suffered Martyrdom in the year 1415, as did his disciple Jerome soon after, notwithstanding the promise of their Emperor. Their doctrines however survived them, and in the next century, they were to have a number of imitators.

In the year 1513, Leo the Tenth ascended the Papal chair. He was one of the most voluptuous, and expensive of men; and was obliged to seek every means, by which money could be raised. One of the greatest sources of the Papal revenue was the sale of indulgences, pardons, and absolutions; and to such an excess was this arisen, that a table was hung up in the Roman Chancery with the price of every crime. Dr. Robertson, in his History of Charles the Fifth, gives the following specimen.—A Deacon guilty of murder was absolved for twenty Crowns. A Bishop or Abbot might assassinate for three hundred livres. An Ecclesiastic might commit uncleanness, though with the most aggravating circumstances, for the same sum; and so of other crimes. Leo therefore resolved to use this mode of raising money in the most extensive manner. The usual way was only to sell pardons for past offences; but to dispose of a privilege during the life of the purchaser, to commit every species of crimes, without fear of future punishment, must be infinitely more productive. It is true this was encroaching on the fund of his successors; but Leo's wants were pressing; and the following is a copy of one of these instruments, which I take

take from the 79th Page of the 2d. volume of Robertson's History of Charles the Fifth.

“ May, our Lord Jesus Christ have mercy upon thee;
 “ and absolve thee by the merits of his most holy passion. And I [*the person who sold them*] by his authority, that of his blessed apostles Peter and Paul
 “ and of the most holy Pope, granted and committed to me in these parts, do absolve thee, first,
 “ from all ecclesiastical Censures, in whatever manner they have been incurred, and then from all thy sins,
 “ transgressions, and excesses, how enormous soever they may be; even from such as was reserved for
 “ the cognizance of the holy See: And as far as the keys of the holy Church extend, I remit to you all
 “ punishment which you deserve in Purgatory on their account. And I restore you to the holy Sacraments
 “ of the Church, to the Unity of the Faithful, and to that innocence and purity which you possessed at
 “ Baptism; so that when you die, the gates of punishment shall be shut, and the gates of the Paradise of
 “ delight shall be opened. And if you shall not die at present, this Grace shall remain in full force when
 “ you are at the point of death. In the Name of the Father, and the Son, and of the Holy Ghost.”

The sale of Indulgences had usually been given to the Augustine Friars; but Leo now thought proper to intrust them to the Dominicans. This most highly offended the Augustines, and one of them whose Name was MARTIN LUTHER determined to attack the efficacy of indulgences altogether. In his pursuit of this subject,

subject, various other things belonging to the Papacy appeared to him equally contrary to Scripture; and at length, he boldly asserted that the Pope was Anti-Christ.

Many things had prepared the way for a revolt from the church of Rome. Two or three Popes at a time, and the decision of the council of Constance, had given a fatal blow to the infallibility of the Papacy. The lives of many of the Popes had been most notoriously profligate, and their claims to peculiar piety were thereby rendered ridiculous. But the greatest enemy of all to the Papacy, was the Art of PRINTING, which had lately been found out. Before that, Books of all kinds were scarce, and very few of the Laity could either write or read. The Priests therefore, to whom what little knowledge was then in Christendom was confined, made their hearers believe whatever they thought proper. The whole Fabrick of Antichrist was founded on the Ignorance which prevailed, and with the increase of knowledge it was to moulder away.

LUTHER soon found himself supported by numbers; and amongst his followers, there were some of the highest rank. He now translated the Holy Scriptures into the German language, and having printed an edition of it, copies were had at a trivial expence. All who could read eagerly perused these sacred Truths, which had been so long confined to the dead languages, and perverted by an avaricious and dissolute clergy. The Reformists therefore every day gained ground, and Leo in vain thundered out his bulls, and lighted his
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faggots

faggots. Zuinglius, and after him Calvin, preached the Reformation with success in Switzerland. Denmark and Sweden embraced Lutheranism. Multitudes in France were converted; and Henry the Eighth of England, though not from religious motives, in the year 1534, threw off the Papal yoke.

But the Popes of the 16th and 17th Centuries, did not tamely submit to this diminution of their power. All those Princes who still acknowledged the see of Rome, were encouraged to the most cruel persecutions of such of their subjects as embraced the Reformation. Thousands upon thousands were burned at the stake, gloriously preferring Death with Truth, to Life and Falshood. Then was seen the "scarlet Whore, drunken with the blood of the saints:" and the Prophetic character which was drawn of the Papacy in Daniel, and the Apocalypse of St. John, seems rather the History, than the Prediction of its cruelties. But all its bloody machinations were in vain; and the real power of the Beast, was soon to be no more.

Of all the countries which embraced the Reformation, GREAT BRITAIN was the most formidable. Indeed since the glorious reign of Elizabeth, it has been the greatest nation of Europe, if not of the world. It was therefore, in fact, by the power of these Islands, that the Papacy received its overthrow. But before that was accomplished, many struggles took place. The bloody Mary, instigated by the see of Rome, let loose both fire and sword. James the First, and the Lords and Commons of England narrowly escaped the Gunpowder plot.

plot. The Protestant Religion was in the utmost danger on the succession of James the Second, untill it was rescued by the Revolution of 1688. And it could not be said to be firmly established, till the year 1715, when by the defeat of a popish Pretender, the Hanoverian succession was confirmed on the throne. This was not merely a dispute between two competitors for a crown. It was a contest between the little Horn and the true Church. Had a Popish Prince succeeded he would have established his own religion; and the Protestant states of the Continent, wanting the support of Great-Britain, would have been over-powered. Here then is a most marked event as to the Papacy; and by it, in my opinion, the period which Daniel says, the little Horn was to have power did actually expire.

The Little Horn of Daniel was to have power for a time, times, and half a time. The wild beast of Revelations which is clearly the same, was to have power for forty and two months. At twelve months to the year this is three years and one half. And at thirty days to each month, which was the old calculation, it makes 1260 days. This is still further explained in the 12th chapter of Revelation, in describing the woman's going into the wilderness: for by the 14th verse, The Woman is nourished for a time, times, and half a time. And in the 6th verse a description of the same thing is in these words: "And the Woman fled into the wilderness, where she has a place prepared of God, that they should feed her a thousand two hundred and threescore days." We therefore know to a certainty, that time, times, and half a time, stands for 1260 days,

and days in prophetic language are years. From the year 455, to the year 1715, is exactly that space of time. A most marked event begins, and ends this period. It answers to the rise and decline of the Papacy. And well may the Woman or true Church be said to have gone into the wilderness, under Leo the Great, and to have come out of it, when, by the firm establishment of the Hanoverian succession, all who sought Truth, could with safety investigate the Holy Scriptures, in Great Britain.

But it will be said, The year 1715 is past, and the papal Power is still in existence, nor is the Millenium yet arrived. True, And so has Scripture denoted. In the viith chapter of Daniel, and the 26th verse, are these words. "But the judgment shall sit, and they shall take away his dominion to destroy it unto the end." This is said of the little Horn, after having declared, it should have power for a time, times, and half a time. Its destruction therefore was not to be instant, but gradual; and by two subsequent passages in Daniel, I think the very date of the establishment of God's kingdom upon Earth is clearly revealed.

In the Eleventh verse of the last chapter of Daniel, and those which follow, it is thus written: "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days, But go thou thy way, till the end be: for thou shalt rest,

“rest, and stand in thy lot at the end of the days.”—

The 1260 years of the little Horn's power, and these two periods take their commencement from the same year; for the little Horn was the very abomination that maketh desolate. The 1290 years therefore fell in the year 1745, when a new, though still more futile attempt was made to set aside the Hanoverian succession, and to place the British Sceptre in the hands of a Popish Prince. But in these thirty years, from the year 1715, the Pope had not been able to raise any public persecution against Protestants, in any country whatsoever; nor did he attempt to exercise any dominion in regard to temporal affairs. And though he retained his territories, and was acknowledged in several countries, as the head of the Church, yet the wonderful power of the beast was expired.

The last period of 1335 years, from the abomination that maketh desolate being set up, ends in the year 1790, and is just forty-five years more than the second. Daniel is then to stand in his lot, and is to be blessed; which exactly answers to the commencement of Millennium and the First Resurrection, as described in the xxth. chapter of Revelations. Since the year 1745, the decline of the Papacy has been astonishingly rapid. The Jesuits who began in 1537, under Ignatius Loyola, and who were the great support of the Romish see, in these latter days, abolished. The Inquisitions, either set aside, or only employed as temporal courts. The present great and respectable Emperor of the West, gradually overturning the small remains of the Papal authority. The other day, even in Rome, the Pope defeated

defeated in a suit for property. Where then is now the Power which could dethrone kings—absolve subjects from their allegiance—raise immense sums by the sale of a right to commit offences—commit thousands to the flames by the efficacy of its bulls—and exercise every species of the most absolute and dreadful tyranny?—Has not “the Judgment sat,” which is to annihilate the little Horn? And is it not already on the point of dissolution?

Before I leave this part of my proof, I shall mention some signs in the Heavens, which confirm me in the times I have fixed on. The Aurora Borealis, or Northern lights, were never observed in England before the year 1716, except once, in the year 1574, and five very small ones in the years 1707, and 1708. But on the nights of the 6th, 7th, and 8th of March, 1716, the most astonishing and brilliant Aurora Borealis’s illumin’d our hemisphere, and was at that time considered, as a most extraordinary and super-natural appearance. Since that time they have been extremely frequent, and as I conceive, the Judgment sat on the little Horn from 1715, and is to continue till the year 1790; May not this wonderful, and unaccountable display in the Heavens, well denote the triumph of light over darkness? The year 1745, was preceded by a comet, and Sir Isaac Newton, has foretold the return of a very great one in 1789. Before the destruction of Jerusalem, and many other great events of antiquity, signs and meteors have been observed. But I do not rest on such things for my evidence, though I cannot help thinking them well worthy of observation.

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There is another prophecy of Daniel, which tells the time that was to elapse, before the final destruction of the papal power. In the third year of king Belshazar, Daniel, as you will find in his eighth chapter, had a vision, which begins with the rise of the Medo-Persian Empire, and ends with a description of the Papal power, which was to stand up against the Prince of princes, and be broken without hand. And in the thirteenth verse of that chapter are these words, "Then I heard one
 " faint speaking, and another faint said unto that cer-
 " tain faint which spake, How long shall be the vision
 " concerning the daily sacrifice, and the transgression
 " of desolation, to give both the sanctuary, and the
 " host to be trodden under foot. And he said unto me,
 " unto two thousand three hundred days : then shall
 " the sanctuary be cleansed." Now you will observe that the three periods which I have already treated of, and which are so much shorter than this one, had all their date, from the abomination which maketh desolate. But the saint's question is, How long shall be the vision concerning the chief things which it treats of, and we find the answer is conformable, being for no less than 2300 years. These years therefore commence at the time Daniel saw the vision, which was about 550 years before Christ, and they ended about the year 1750. The expression in Daniel is, that at the expiration of those days, the sanctuary should be cleansed. Now it is the beast that defileth the sanctuary. With its fall the sanctuary may well be said to be cleansing, and these 2300 years do actually end in the last 45 years of the existence of the little Horn, according to my former explanation.

Some

Some will perhaps alledge, I date the 2300 years erroneously : I shall therefore give an additional reason why they must at all events be now expired. All must allow that these years commenced before the first great event contained in that vision. This was the rise of the Medo-Perfian Empire ; and it was founded by Cyrus 536 years before Christ. Therefore even in this way the 2300 years are expired, and the Sanctuary is now cleansing. That the Papal power has arisen, passed its summit, and gone into decay, is beyond all doubt. That with its destruction, the Second coming of Christ and the Millenium will happen, is one of the clearest parts of Prophècy. That the 2300 years are expired, will scarcely be denied. That the events, which mark the two first periods I treated of, most wonderfully correspond, will, I trust, be admitted. And that the forty years which are passed of the last forty-five years, are truly applicable, will not be denied. Add to all these proofs, the extraordinary circumstances which have arisen in the course of a few years past. The Hurricanes, Pestilences, Famines, and Epidemic diseases which have abounded—The Earthquakes in Calabria and Sicily, and in a variety of other places—The new Planet which has been discovered—The Ball of Fire, which, in 1783, was seen at the same time in almost every part of Great-Britain and Ireland :—In the spring of the same year, of a clear night, with neither cloud nor moon, a perfect, steady Bow, of a pale colour, but about the breadth of a rainbow, extended from the East to West, and was seen by numbers in Ireland.—A similar Bow was seen at night in America the August following.—This last Spring, at noon-day, and without a cloud in the sky

sky, there were observed at Moscow, Three Circles round the Sun, with Five smaller Suns, and a Crescent under them. Besides innumerable other Meteors, in various countries, though of less magnitude.

Before the second coming of CHRIST, we are told in St Luke, there shall be various astonishing things, and bid to look up when these things begin to come to pass; for then our Redemption draweth nigh. And surely we have every reason to believe that these are the times!

LET US THEN WATCH, AND BE PREPARED.

A CHRISTIAN.

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... were observed as follows, Three Cuckers
... with five smaller birds, and a Cat
... other birds
... of its magnitude

... coming of Christ, we are told in
... be various astonishing things, and
... to look up when their light begins to come to pass
... between night. And surely
... to believe that these are the times!

LET US THEN WAIT, AND BE PREPARED.



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